



The second month they named Tlacaxipeualiztli. On the first day of this month they celebrated a feast in honor of the god called Totec—[or], as another name, called Xipe—when they slew and flayed many slaves and captives.

Al segundo mes, llamauan tlacaxipeualiztli. En el primero día deste mes: hazian vna fiesta a honrra del dios llamado Totec, y por otro nombre se llamaua xipe: donde matauan, y desollauan muchos esclauos y captiuos.

796^x
[305]
776]

Chapter 2 Tlacaxipeualiztli

From the captives whom they were to slay the owners themselves tore off the hair of the crowns of their heads and kept it as a relic. This they did in the tribal temple before the fire.

When the masters of the captives took their slaves to the temple where they were to slay them, they took them by the hair. And when they took them up the steps of the pyramid, some of the captives swooned, and their masters pulled them up and dragged them by the hair to the sacrificial stone where they were to die.

Having brought them to the sacrificial stone, which was a stone of three hands in height, or a little more, and two in width,* or almost, they threw them upon it, on their backs, and five [priests] seized them—two by the legs, two by the arms, and one by the head; and then came the priest who was to kill him. And he struck him with a flint [knife], held in both hands and made in the manner of a large lance head, between the breasts. And into the gash which he made, he thrust his hand and tore from [the victim] his heart; and then he offered it to the sun and cast it into a gourd vessel.

After having torn their hearts from them and poured the blood into a gourd vessel, which the master of the slain man himself received, they started the body rolling down the pyramid steps. It came to rest upon a small square below. There some old men, whom they called Quaquacuiltin, laid hold of it and carried it to their tribal temple, where they dismembered it and divided it up in order to eat it.

Cap. 2.
Tlacaxipeualiztli

1 d KL.	d 22 ¹
2 e A los captiuos que matauan: arran-	e 23
3 f caúlos, los cabellos de la coronilla, y f	f 24
4 g guardauanos, los mismos amos, como g	g 25
5 A por reliquias: esto hazian en el calpul	A 26
6 b delante del fuego.	b 27
7 c Quando lleuauan los señores de los c	c 28
8 d catiuos a sus esclauos al templo: donde d	d 1 ²
9 e los aujan de matar, lleuauanos por e	e 2
10 f los cabellos: y quando los subian, por f	f 3
11 g las gradas del cu, algunos de los cap-	g 4
12 A tiuos, desmayauan, y sus dueños los A	A 5
13 b subian arrastrando por los cabellos, b	b 6
14 c hasta el taxon donde aujan de morir. c	c 7
15 d Llegandolos al taxon: que era vna d	d 8
16 e piedra de tres palmos de alto, o poco e	e 9
17 f mas, y dos de ancho o casi: echauanos f	f 10
18 g sobre ella de espaldas: y tomauanlos g	g 11
19 A cinco, dos por las piernas, y dos por A	A 12
20 b los brazos, y vno por la cabeza: y venja b	b 13 ²

luego el sacerdote, que le auja de matar, y dauale con ambas manos, con vna piedra de pedernal: hecha a manera de hierro de lançon por los pechos, y por el agujero que hazia: metia la mano, y arrancauale el coraçon, y luego le ofrecia al sol, echauale en vna xicara.

Despues de auerles sacado el coraçon, y despues de auer echado la sangre en vna xicara: la qual recebia el señor del mismo muerto: echauan el cuerpo a rodar por las gradas abaxo del cu, yua a parar, en vna placeta abaxo de alli le romauan, vnos viejos, que llamauan quaquacuilti, y le lleuaua a su calpul: donde le despedaçauan, y le repartian pa comer.

[413]

[415]

[767]
266]

* Actually a palm is defined as the open between thumb and end of little finger, hand outstretched. In Webster's Dictionary, the Portuguese *palm* is 0.04 in.; in the *Encyclopædia Britannica* (14th ed.), the Spanish *palm* is 0.229 in. A handbreadth is estimated as 3-4 in.

1. Marginal notation: *Caribbea amara* palm.

2. Marginal notation: *Morus* *lutea* *lutea*, *lutea*.

3. Marginal notation: *lutea* *archiep* *in* *coet*.

X 796 pains of] their death. They tied them hand and foot, and, thus bound, they slung them over their shoulders, and walked with them as if performing a dance about the edge of a great fire and tall mound of live coals. Thus proceeding, they went casting them upon the mound of coals—now one, and, after a little, another. And him whom they had cast they let burn for a good while; and, still alive and tossing, they took him forth, dragging him out with something like a hook, and cast him upon the sacrificial stone. And, having opened his breast, they tore out his heart. In this manner suffered all those unhappy captives.

[43]
[778] The tree was made fast by many ropes from the top, as the rigging of a ship hangeth from the topsail. On the top of this stood upright the statue of that god, made of a dough which they call *tszalli*. When the aforesaid sacrifice had been offered, all the young men assailed [the statue] with great vigor. Many other ceremonies were enacted, as hath been written at length below, in this feast.

los pies y las manos, y así atados ponjállos sobre los hombros, y andauán con ellos como haziendo areyto en rrededor de vn grã fuego y grã mōton de brasa, anai andando yválls arrojando sobre el monton de brasas: agora vno y desde a vn poco otro: y el que avian arrojado, dexauante quemar vn buen interualo, y avn quando biuo y barqueando sacauante fuera arrastrando con qual que garauatin, y echauile sobre el taxó: y abierto el pecho sacauante el coraçon: desta manera padecian todos aquellos tristes catiuos,

Estaua el arbol atado con muchas sogas de lo alto, como la jarcia de la nao: esta pendiente de la gavia en lo alto del, estaua en pie la ymagen de aquel dios: hecha de masa que llaman *tszalli*: acabado el sacrificio ya dicho, arremetian con gran impetu todos los mancebos. Otras muchas ceremonias hazian segun a la larga esta escripto adelante en esta fiesta.



The sixteenth month they named Atemoztli. In this month they celebrated a feast to the rain gods, because for the most part in this month it began to thunder and to threaten rain; and the priests of the Tlalocs began to do penances and to offer sacrifices, so that the rains would come.

Al mes decimo sexto llamauan Atemoztli: En este mes hazian fiesta a los Dioses de la pluujia: porque por la mayor parte en este mes, començaua a tronar y hazer demuestras de agua: y los satrapas de los Tlalques començauan a hazer penjencias y sacrificios porque venjese el agua.

796^x
[805
776]

Chapter 16 Atemoztli

When it began to thunder, the priests of the Tlalocs, with great industriousness, offered *copal* and other fragrances to their gods and to all the statues of these. They said that then they came to give rain. And the common folk made vows to fashion the images of the mountains, which are called *tepicalli*, because they are dedicated [to] those gods of the rain. And on the sixteenth day of this month, all the common folk prepared offerings to offer before Tlaloc. And [during] these four days they performed penances, and the men abstained from women, and the women from men.

Having come to [the time of] the feast, which they celebrated on the last day of this month, they cut lengths of paper, and they bound them to a number of poles, from bottom to top. And they set them up in the courtyards of their houses and made the images of the mountains of *tsaalli*. They fashioned for them their teeth of squash seeds, and their eyes of some beans which are named *aicocotli*. And then they offered them their offerings of food, and they worshipped them.

After having kept a vigil for them, and beaten drums and sang for them, they opened their breasts with a *tsatzopastli*, which is an instrument with which the women weave, almost like a *machete*; and they took out their hearts and struck off their heads. And later they divided up all the body among themselves and ate it; and the ornaments with which

Cap. 16. Atemoztli.

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|----|---|--|---|-----------------|-----------------|
| 1 | d | KL | | d | 29 ¹ |
| 2 | e | Quando començaua a tronar: los | e | 30 | |
| 3 | f | satrapas de los Tlalques con gran | f | 1 ² | |
| 4 | g | diligencia ofrecian copal y otros per- | g | 2 | |
| 5 | A | fumes a sus dioses, y a todas las estatuas | A | 3 | |
| 6 | b | dellos: dezian que entonce venjan para | b | 4 | |
| 7 | c | dar agua: y los populares hazian votos | c | 5 | |
| 8 | d | de hazer las ymagines de los montes | d | 6 | |
| 9 | e | que se llaman Tepicalli: porq son dedi- | e | 7 | |
| 10 | f | cadas aquellos dioses del agua. Y a los | f | 8 | |
| 11 | g | deziase dias deste mes, todos los popu- | g | 9 | |
| 12 | A | lares aparejauan offrendas para ofre- | A | 10 | |
| 13 | b | cer a Tlaloc: y estos quatro dias hazian | b | 11 | |
| 14 | c | penjencia, y abstenjase los hombres | c | 12 | |
| 15 | d | de las mugeres, y las mugeres de los | d | 13 | |
| 16 | e | hombres. | e | 14 | |
| 17 | f | Llegados a la fiesta que la celebrauan | f | 15 | |
| 18 | g | el vltimo dia deste mes: cortauan tiras | g | 16 | |
| 19 | A | de papel, y atauanlas a vnos barales | A | 17 | |
| 20 | b | desde abaxo hasta arriba: y hincauan- | b | 18 ³ | |
- los en los patios de sus casas y hazian las ymagines de los montes de tzoal: hazianles los diétes de pepitas de calabaza, y los ojos de vnos frisoles que se llaman aicocotli: y luego los ofrecian sus offrendas de comjda y los adorauan.

[314]

[834]

[778
289]

[824]

Despues de auerlos velado y tafido y cñtado: abrianlos por los pechos, con vn tzoetopastli: que es instrumento con que texen las mugeres, casi a manera de machete: y sacauanles el coraçon, y cortauiles las cabeças: y despues repartian todo el cuerpo entre si,

[413
286]

1. Marginal notation: *Interuini* mayy.

3. Marginal notation: *Expositio* ante Marie V.

2. Marginal notation: *Decender* la diez azte.

like a woman, he went with a man's fortitude; he bore himself like a man; he went speaking in manly fashion; he went exerting himself; he went strong of heart and shouting, not without courage nor stumbling, but honoring and praising his city.

He went with firm heart, speaking as he went: "Already here I come! You will speak of me there in my home land!"

And so they were brought up [the pyramid temple steps] before [the sanctuary of] Uitzilpochtli.

Thereupon they stretched them, one at a time, down on the sacrificial stone; then they delivered them into the hands of six priests, who threw them upon their backs, and cut open their breasts with a wide-bladed flint knife.⁶

And they named the hearts of the captives "precious eagle-cactus fruit." They lifted them up to the sun, the turquoise prince, the soaring eagle.⁷ They offered it to him; they nourished him with it.

And when it had been offered, they placed it in the eagle-veasel.⁸ And these captives who had died they called "eagle men."⁹

Afterwards they rolled them over; they bounced them down; they came tumbling down head over heels, and end over end, rolling over and over; thus they reached the terrace at the base of the pyramid.¹⁰

And here they took them up.

And the old men, the *guacuacuilti*, the old men of the tribal temples, carried them there to their tribal temples, where the captor had promised, undertaken, and vowed [to take a captive].

There they took [the slain captive] up, in order to carry him to the house [of the captor], so that they might eat him. There they portioned him out, cutting him to pieces and dividing him up. First of all they reserved for Moteuczuma a thigh, and set forth to take it to him.

And [as for] the captor, they there applied the down of birds to his head and gave him gifts. And

moq'chchicauhtic, equjcheotiah, moqujchitotiah, mellaquahutiah, moiolchicauhtiah, oalmoratzitotiah, amo tlacuecuclaxotiah, amo tlapolotiah, tlateniotiah, qujiauhcaiotitiah yn jaltepeuh:

yiollo quimariuh, qujoalototiah, ie nōiauh, annech-onjotzeque, vmpa nochan yn.

Auh yn ie inhuqj yn oaxitiloque tlacpac, ixpan in vitzilobuchtli:

njman ie ic ceceniaca qujmonteca in techcac, ic inmac in tlamacazque, qujnchiquacencaujaia, qujmaqetzititca, qujmeltetequi, yca inquaoac, patlaaac tepac.

Auh yn jniollo, mamalti qujtocaitia, quauhnochtli tlacotli: conjoalia in tonatiah xippilli, quastlucanji qujtlamaca, quizcaltia.

Auh yn oventic quauhxicalco costlalia, quauhxicalco costlaltitui: suh in ichoant in qujquia mamalti, qujtocaitiaia Cosuhteca:

qatepan qujnoalmjmjloa, qujnoaltetecujchoa, chachalcatiujtze, maiotzincueptiujtze, motzotzoniquetziujtze, mocuecuptiujtze, ynjc oalaci apetlac:

suh vncan, qujmonana:

suh ie inmac in vevetxitzin quaquacujiti, calpul-vevetque: vmpa qujnucja yn incalpulco, yn vmpa omotlatalili, omjto, omonetoliti male:

vmpa conana, ynjc qujucja ichan, ynjc qujquazque: vmpa qujxexeloa, qujtetequi, qujucueloa: oc ie achto qujtonaltia in motecauma ce ymetz, mantih in qujqujucjlia.

Auh in tlamani, vmpa qujquapotonia, ycan quj-

6. In op. cit., p. 63, Sahagún specifies a "diecio breves Fecundísimas." Sison (op. cit.) defines *leguener* as "Cousins pour les sacrifices humains, fait avec du sucre ou de l'achéclé." "Fray Toribio de Benavente Motolinia's 'Historia de los indios de Nueva España,' in *Coleridge de documentos para la historia de México* (Joaquín García Icañuela, ed.; Mexico: Librería de J. M. Andrés, 1951), Vol. I, p. 46, definitely states that the *kuic* was of flax, not obsidian. Motolinia describes it as "un compuesto como barro de lana, un mucho agudo porque . . . se le puede hacer muy agudo."

7. *Quetzilpochtli*: probably *quetzilpochtli* is meant. This term, and its synonym, *quetzilpochtli*, Sahagún (Collected Works, Vol. II, Pt. 3, p. 142) connects in meaning the sun.

8. Sahagún consistently renders the term *guacuacuilti* as *Achchichil* (cf. Diego Kapriel, p. 64). In Collected Works, Vol. II, Pt. 3, p. 135, he links the word down into *quauhtli* and *cuauhtli* (wooden vessel), and argues that the *cuauhtli* vessel was always understood to mean eagle. The vessels seem actually to have been made of stone, and were used not only for the heart but for the blood as well. Sahagún, as has consistently been said, was the term *cuauhtli* de madera.

9. In Lib. II of the *Pleasant Notes*, fo. 18 v, Sahagún writes: "Después mandó los arroyos, los riosanos *guacuacuilti*." In loc. cit., Sahagún translates *guacuacuilti* as "the one from the eagle-land," the body of the sacrificed victim. The word went to the house of the sun, the cosmic sky, as the sun's image and representative (p. 157).

10. *Apoyal* (cf. Sahagún, op. cit., Vol. V, p. 9) is a small terrace projecting on the face of the pyramid stairway. Sahagún here cites Sahagún, Lib. IX, cap. 14, and Lib. II, caps. 29 and 33.

X⁷⁹⁶ no more could he use his hands; no longer defend himself; no longer make himself do anything. No longer did he move; he did not speak. Then, faltering and fainting, he fell upon the surface, tumbling as if dead. He wished that he might stop breathing, that he might suffer [no longer], that he might perish, that he might cast off his burden of death.

And thereupon they quickly took and seized him, pushed him, and dragged him, and raised and stretched him out upon the edge of the round sacrificial stone.

And then, when the Youallauan went [forth], in the guise of Totee, he gashed [the captive's] breast, seized his heart, and raised it as an offering to the sun; and the priests placed it in the eagle vessel. And another man, a priest, carried the [hollow] eagle cane²¹ and set it in the breast of the captive, there where the heart had been; he stained it with blood; he submerged it well into the blood. Thereupon he offered [the blood] to the sun. It was said: "Thus he giveth [the sun] to drink."

[413] And the captor thereupon took the blood of his captive into a green bowl with a feathered rim. The sacrificing priests came to pour it there. In it went the hollow cane, which also had feathers. And then the captor departed with it so that he might nourish the demons. He went into and came out of all [shrines]; he omitted none; he forgot not the priests' dwellings in the tribal temples. On the lips of the stone images he placed the blood of his captive, giving them nourishment with the hollow cane. He went in festive attire.²²

X⁷⁹⁶ 266 And when he had gone to and reached all the places, then he took the insignia to the palace, and he caused his captive to be taken to the tribal quarters, where they had passed the night in vigil; here he flayed him. Afterwards he had [the flayed body] taken to his house, where they cut it up, that it might be eaten and shared, and, as was said, to bestow as a favor to others.²³ It hath been told elsewhere how this was done.

And the captor might not eat the flesh of his captive. He said: "Shall I, then, eat my own flesh?" For when he took [the captive], he had said: "He is as my beloved son." And the captive had said:

aecle conmochechioaltia, aecmo oalmocuetzoa, aecmo oalnaoti, çan njman iolmiqui, çolaoa, çhapantuetzi, momiccatlaça: quinequ, macuelich yhiot onquija, macuelich conjhioi, macuelich ompolui, macuelich conmotlaxili, yn jmqizitequjuh.

Auh njman ic qujcuittuetzi, cã antiquia, ca quetz-timaiau, cã quetzitrecã, itenco in temalacatl:

auh njman iquac oiauh yn looallaan, totee ipan quiztiuitz conelutequj, conanjia yn iioilo, conjauijia in tonatiuh, quauhtecalco contalia in tlamacazque: yoañ oc no ce tlacatl tlamacazquj, conitqui, quappiaztli, ielpañ conitqueztia yn malli, yn vncan ocatca yioilo, coneaçotia, vel extidan conpolactia: njman no ic conjauijia in tonatiuh, mitoa, ic catlitia.

Auh yn tlamanj njman ic conquj yn ieaço ymal, xoxoujc xicalli, tlareptonilli, vncan qujoaltequijia, in tlamictique, ipan icatiuh piaztli no tlaponilli. Auh njman ic vncã eoa in qujotlatlaquia diablome, noujian nemj, izqujcan quija acan qujmocauja, atan qujxacoa in calmecac, calpulco: in teme teixiploaon, intenco qujmontlatlaliia yn ieaço malli, piaztia qujmonpalotitiuh, tlaucetinemj.

Auh yn onoviampaneh, yn onoujampa ascito, njman concaoa in tlauiztli tepca: auh yn jmal vncan qujoalujquijia in calpulco, yn vncan oqujrocaujque ceioaal: vncan qujixipeoa, çatepan concauijiaia yn ichan vmpa qujretequj, ynjc qualoz, ynjc tetonaliloz: yoañ mjtzoia tereuhiloz, yn oiauh mito cernj, çan ie no iuh muchioia.

Auh in male, amo uel qujquaja, yn jnacao imal, qujzoia, cuja çan no ne njnoquaz: ca yn iquac caci,

21. "Tu cactus, de culco hueri" (corresponding Spanish text).

22. "Yua compaña con sus plumajes, y es talaz mi amor" (ibid.).

23. *Tenochtitlan: Sacer* (Eugene Kiser), p. 72, n. 1) holds, of *conculcua*, that it is derived from *concul*, equivalent to *conculcua*; and is equivalent to *conculcua* or *conculcua*. Please the meaning, to appropriate as a favor.

x796
[301] ments, the paper shoulder rosettes, the semicircular paper neck ornaments, and the bags for incense, which were purchased only [at the market]; and necklaces of wood, [also] sold only at the market place.

And when they had reached [the end of] the four days, when all had fasted, then at early dawn all began to array themselves.

293
x796
[302] Then were bedight the fire priests and all [the other] priests. Early in the morning, all put on the shoulder rosettes. And they placed, over them, the paper neck ornament. They all put on the paper neck adornments. And their foreheads were stained blue—they were colored blue—and their bodies were stained. They were painted after the manner of Uixtociuātl.²⁴ And in their hands they carried the incense bags. The fire priests carried with them their ocelot-skin incense bags, provided with small, white, sea shells. In four places shells hung from the incense bags.

And the bags of the [lesser] priests were only of paper, painted like ocelot hide, painted to look like ocelot [skin]. Some [incense bags] represented the *atzitlacuātl* bird;²⁵ some represented ducks. Their bags were filled with incense.

x796
[302] And when this was done, then all went [in procession] together, [that] the feast day might be celebrated. The fire priest of the Temple of Tlaloc led the others. He had put on his quetzal and heron feather crown; his face was coated with liquid rubber; [he had] his mist' jacket and his rain mask or his Tlaloc mask, which he put on. His long, tangled hair fell to his loins. Behind him followed, chanting, all the [other] priests, and thus they went to the Temple of Tlaloc.

When they reached there, thereupon the fire priest of the Temple of Tlaloc placed himself. He spread out all the white reeds and leaves,²⁶ and cactus leaves, strewn with the sweet-smelling herbs; provided with the sweet-smelling herbs.

Then he placed [upon the mats] four round green stones. And when he had placed them there, then they gave him a small wooden hook, stained blue, wherewith he struck each of the green stone balls. As he went striking [each one], he turned around.

amacuexpalli, yōi yn jiatztlī, cān qujmococoujaia, yōan yn tlacopacacatl, cān monanamacia tian-quizco.

Auh yn omic naujhuji, ynje netlacācaōalo, njman ioatzinco in peca in techichioalo:

njman mochichioa in tlētenamacaque, yōan yn izquich tlamacazqui, ioatzico yn enneaquilo, in tlaquechpaniol: yōan contaliaia ymicpac, amacuezpalli, neamacuezpallilo, yōan neixquateroujlo, mixquateroujaia, yōan michioia, moujtoichioia: yōan indan caana yn iatztlī: tetlan tlaano in tlētenamacaque, ynoceloyiatzāc cuecuchcho, nauhcampa in pipilcac, cuechtlī, yn itech yiatztlī.

Auh in tlamacazque ymjataz, cān amatl in tlachichioalli, tlaoceloicujlōlli, oceloicujliuhqui, in cequintin atzitzicujlōl ipan mixeoia: in cequintin canauhtli, ipan mixeoia, yn jmiataz, tetentiu, yn jiauhxtēlli.

Auh in ie iuhqui, mec tenanamjco, ilhujtlalo: teiaana in tlalocan tlēnamacac, quetzalatzatzontli, yn onactiu: yōan mjsolhuji yaiauhxicol, iquijiauh-xaiac, anōqo ilalocaxaiac in conmaquja, ycuilacaz-iuhian vetzi yn ipapa ycampa i caocatiuj yn jx-quijctin tlamacazque, ynīc vih yn itēupan tlaloc:

yn onacique njman ie ic onmoquetza, in tlalocan tlēnamac, conchaoia in axtapili, yōan in quequezqujc, yōan nopalli, yiauhitlan tlaqujlli, tlayiauh-jlli:

njmī ic contalia in chalchiuh-telōlotli nauhtēl: auh yn ocontlali mec conmaca, quauhchicolontli, tlateroujlli, ic conujuctētiuh, cecentēl in chalchiuh-telōlotli: yn jquac qujmonujuctētiuh, oalmocueptiuh.

24. Seler (op. cit., p. 127) has "man . . . Journal des Garçons in der Art des heiligen Wunders."

25. Described in Sahagún, *Relaciones*, ed., Vol. III, p. 170. Seler (op. cit., p. 125, n. 1) cites Hernández (op. 18, fol. 82) and defines it as the *chichicuilac*. Cf. also Corliss A. Reber, *Diccionario de Aztecismos* (Coahuila: Imprenta del Aztec, 1904), pp. 542-3.

26. In a description of the Huasteca and their region, Sahagún writes: "Se dan muy bien todas las hierbas y muchas frutas que por acá se ve en Indias, como es de que dicen quequapac" (op. cit., Vol. III, p. 131). Seler (op. cit., p. 126) calls it *Philippineblume*, and cites Hernández's definition as *Sagittaria pinnatifida*.

796 And after that it was quickly lifted upright. Much
 798 did the earth stir, move, and swirl. Upon this, they
 cast stones in [the hole]—all these round rocks—
 throwing in large stones, pouring them in. And when
 [the space] was filled with stones, then it was covered
 with earth. Thereupon each went to his house; all
 was quiet and calm.

X 796 And thereafter came out the captors [with] their
 captives, who were to be cast into the fire. [The cap-
 302 tors] were well arrayed and adorned. They were
 237 painted with yellow ochre; their faces were stained
 red. They bore upon their backs butterfly devices
 293 made of red azara feathers. And their shields [were
 decorated with] lower legs—those of either eagles
 or ocelots. These were designed on this shield in
 feathers. Hence were these named "shields with legs."

535 And so they went dancing with the captives; they
 went winding back and forth. Thus they proceeded
 by twos. The captives, they who were to be cast into
 the fire, also danced. They covered their bodies with
 white clay; they had paper breech cloths and paper
 301 shoulder sashes; then they had their paper wigs, and
 302 they decked their heads with feathers. They had
 292 feather lip plugs; they were stained bright red about
 the mouth; they were stained black in the hollows
 of the eyes.

And when the sun set, then it all ceased, and they
 shut the captives in. And the captors departed. There
 in the same place reposed those who owned the cap-
 tives. They guarded their captives.⁷

And then they started holding a vigil for them.
 It was already far into the night when the old men,
 those of the tribal temple, to which they belonged,
 departed. And when they ended the vigil, it was
 midnight, in the deep of night, when night divided
 in half.

302 After that the captors then took [some of the cap-
 tives'] hair; they took hair from the crowns of the
 captives' heads—a little of the captives' hair, [which]
 they cut from the crowns of their heads. They bound
 the ends [of the locks of hair] with bright red thread,
 to which were attached two heron feathers, forked.
 413 And the obsidian knife with which they cut the hair
 they named the "falcon nail."

415 After they had taken [the hair], then they put it
 into a small, woven reed basket, called the "hair
 basket." This hair basket the captor carried to his

suh in ie imhquj omnoquetztivetzi, vel tecujin in
 talli, vel olinj, yoli comonj: in ie ihuquj, njmā ie ic
 qujetema: mochi, ichoel in teololi, in vevci tzi
 comma, compeoa: suh in omotetzi, njman ie ic
 motlalpachos in panj, njman ie ic vivileca, cacalacos,
 caciervai, caciimomana.

Auh njman ie ic valqujca in tlamanjme: in immal-
 hoan, in motepantlaque, vel mocencaa, mochi-
 chioa, motecocauhata, mixtlapalhuja, in qujmama
 taviztli, papalotl: can cuccalin in tlachinhtli: yoli
 in jchimal tetepontli, aco quauhxicol, anoco ocelo-
 matetepontli, in vncā chimalpan icnjlihtica, hivi-
 tica: ic moteneoa in chimalli, tetepontli:

ic mjtotivi, momalitotivi, momamāivi: ic vpa-
 pativi in mamalti in motepantlaque, no mjtoti-
 tivi, qujotcāvia, imaamamxtli, imamanapanal,
 njmā ie imamatzon, qujnquapotenja; imjvitenca,
 motenchichioa, mjtentzilikomoloa.

Auh in ocalac tonatiuh: njmā ie ic mocacaa,
 qujnalcagoja in mamalti: suh in tlamanjme vivi:
 can no vncā omotetia in maleque, qujnpiā in
 immalhoan.

Auh in pena in qujotcāvia, ie tlaquauhiova in
 qujca: ichoantin in calpovevetque, in calpoleque, in
 vncan povi: suh in mocacaa in tetocāvia, iovalne-
 pantla, iovalli itic, ioalli zelivi:

in ie imhquj, njman ie ic tetzoncuja, in tlama-
 njme: qujtzoncuja in mamalti, inquaneapantla, aquj-
 ton intro in mamalti, qujntequjlia in inquaneapantla,
 chichilicpatica qujcujtialpia, aztatl itech ca, vme,
 maxaltic: suh in jxtli inje qujterquja intzon: qujto-
 caotiaia, itztlotli:

in ie juhquj in oconcuque, njmā ie cōtema petlacal-
 tonco, itoca: tzonpetlacalli: inje tzonpetlacalli, qui-
 vica in jchan tlamanj, aco qujpiloa, ic monextia in

7. Literally, knee. René Stulman, however, renders *omotetzi* as *thigh*.

8. The context suggests a distinction between *domestic* and *wild* quail.

443 and other water birds,⁴ gulls,⁵ and wild geese;⁶
 643 maguery syrup and honey; hot chilis, chili from Atzi-
 656 tzuacan, small chilis,⁷ chili powder, yellow chilis, chili
 262 from the Coahuila, sharp-pointed red chilis, long
 chilis, smoked chilis; small, wild tomatoes,⁸ and ordi-
 nary tomatoes.

And separately were sold every kind of fruit: the American cherry, avocados, plums, guavas, sweet potatoes, manihoe,⁹ sapotas,¹⁰ anonas,¹¹ yellow sapotas, sapotillas,¹² tepalcotes,¹³ tuna cactus, mesquite beans, marchpane, cacomites,¹⁴ cimaste roots,¹⁵ squash cut in pieces, chayote,¹⁶ squash seeds, Cassia seeds;¹⁷ and white fish, frogs, and water dogs; water fly eggs, water flies, lake scum, and red shellfish; and white paper made of the bark of trees, and incense, and rubber, and lime, and obsidian; and firewood, and poles, logs, planks, and chips of wood; digging sticks, pointed oaken poles, hatchets, paddles, staves; maguery roots,¹⁸ maguery fiber, and cured leather, and sandals; and copper axes, copper needles, and carpenters' and sculptors' copper chisels; and all manner of edible herbs—onions, water plant leaves, thistles,¹⁹ amaranth greens and heads,²⁰ purslane, mixed greens, varieties of sorrel;²¹ tuna cactus fruit, sweet and acid; squash greens, tender young squash, squash blos-

tlalacatl. Necuetezacoac, quauhnecutli, tonschilli, atzitzioacatl chilli, chiltecpin, texiochilli, chilcostli, coajacaiatl chilli, mjichilli, viac chilli, pocheac chilli, mjltomatl, xitomatl:

ioan nonqua monanaca, in jequitlamandli xochi-
 qualli. Capoli, asocatl, mapaxocotl, xaxocotl, camotli,
 quauhcamotli, tepontzapotl, eciozapotl, atzapotl,
 tzapotl, tenocotl, nochtli, mjaqujtl, itiaaqujillo, chian-
 caca, cacomjtl, cimatl, aiotlatlapandli, chioctli, aiocach-
 tli, quauhaionachtli, ioan iztac mjichin, cujatl, xtolotl,
 xouhltli, axaxiaicatl, tecujlatl, izcaqujtl, ioan iztac
 quauhamotl, ioa copalli, ioan olli, ioan tenextli, ioan
 icxtli, ioan tlalatitiquaujtl, ioan quaoacatl, quam-
 mjmjilli, vapalli, tlaxamanjilli, victli, vitxotli, tlac-
 conj, aujctli, matlaquaujtl, menelhoatl, ichtli, ioan
 cuetlatxli, ioan cactli, ioan tepetli, quauhxeoloni,
 ioan tepotcoioloni, ioan tepotzli tlacujcuajoni,
 ioan tepontlaquauhchicujloni, ioan in ixqujch tlam-
 tli quijtl quakoni, xonacatl, tzaianalquijtl, vitxujtl,
 oauhquijtl, oauhtzontli, itzmjquijtl, qujllanene,
 iztac xoxocotli, xoxocotli, xoxocotliujlan, nopalli, xoxonoch-
 tli, xoxoco, aioacacajquijtl, aionanacatl, aioxochquijtl,
 eçquijtl, etxel, elotl, xikotl, coatl, mjaicostamalli,

4. *Atzimatl*: "con redondillas, tienen los pies largos, y agudos y negros; tienen los pies largos; son corderos y tienen el pelo blanco; dicen que nacen en la provincia de Anahuac; crecen a esta Laguna de México entre las aguas e lluvia; son muy buenas de comer. Dicen que éstan y las tardes del agua, por tiempo o cuando en pozos, dicen que las son entre a bandos en la mar, dentro del agua, y que nunca más personas" (ibid., p. 179). Cf. also Seler, *Begehr Kapitul*, p. 125, n. 1; Cutillo A. Ralberto: *Diccionario de Astequismos* (Cuernavaca: Imprenta del autor, 1908), pp. 542-543. *Santomaria*, op. cit., I, p. 487 (*chichicuilotes*) says there are two species—*Platanus* *sp.* and *Leptocarpus* *sp.*

5. *Piptecus*: "son blancos y del grandor de palomas, tienen alas muías, crecen sobre la mar, y al tiempo de coger el mado crecen así dentro a la tierra, cuando está con viento, caen sobre que es tiempo de coger el mado" (Sahagún, op. cit., p. 183). In *Santomaria*, op. cit., II, p. 485, there are *Larus* *franklini* SW & Rich, currently called *argenteus*.

6. *Tlalacatl*: "tienen monas... grandes como las de España; tienen los pies colorados y el pie, son padillas; tienen buena carne; tienen debajo plumas blancas y blandas, (y) de estas plumas se aporachan para hacer masas; las plumas de encima son rojas, tienen buena carne para escribir" (Sahagún, op. cit., p. 189). Thom (delicatessen), according to *Santomaria*, op. cit., III, p. 194, are *Aster alpestris* GM.

7. Cf. Chap. 13, n. 22, *supra*.—"Cuerpo grueso de chile llamado chiltepín, muy comido y mezclado con olli" (Sahagún, op. cit., p. 102).

8. Cf. Chap. 13, n. 20, *supra*.

9. Cf. Chap. 13, n. 16, *supra*.

10. Cf. Chap. 13, n. 7, *supra*.

11. Cf. Chap. 13, n. 8, *supra*.

12. *Santomaria*, op. cit., same data, however, Chap. 13, n. 7, *supra*.

13. *Yeracatl*: *tepalcotes*—*Crotonos* *maximus* Max. (*Santomaria*, op. cit., III, p. 150).

14. *Cacomitl*: *cucurbita*—*Cucurbita* *pavonis* Karst; *acanthocitl*, of edible root (ibid., I, p. 254). Also Hernández, op. cit., II, p. 657.

15. *Cimatl*: *cimarrón*, a condiment (*Santomaria*, op. cit., I, p. 352). In Hernández, op. cit., II, it is identified as *Desmodium amaphilum* Hamel.

(p. 659) or *D. purpureum* Mart. & Gal (p. 661).

16. *Chayote*: *chayote*—*Sylvestris* *edulis*; *Saccharum* *edule*; *Cucurbita* *maxima* (*Santomaria*, op. cit., I, p. 477). In Hernández, op. cit., I, p. 149, *Saccharum* *edule* *Sw.*

17. In Hernández, op. cit., I, pp. 171B, various kinds of *quauhnecutli* are identified as *Juncus* *corvus* Linn., *Manisuris* *utilissima* (L.)

Pohl, *Croton* *sp.*, *Canna* *littoralis* Linn.

18. *Matlaquajtl*: *maiz* (*maizque*), *matlaquajtl* (*principio*, *comienzo*, in *Matla*, op. cit.).

19. *Reuencat*, op. cit., p. 713, notes that *Reuencat* must be in error in translating *arepachil* as *reuencat*, since the latter is not native to Mexico; the *Reuencat* *M3* (Fls. 10, 73) *Reuencat* is *thistle* (*Cirsium* *sp.*). *Santomaria*, op. cit., II, p. 82, describes it (*glaspulcote*) as, "Es México especie de *chalcabado*" (*chalcabado*).

20. See Seler, op. cit., pp. 545-6, 548. Seler suggests that "*chalcabado*" may be a corruption of . . . *chalcabado*" a *chalcabado*; *C. chalcabado* and *C. chalcabado* are *chalcabado*.

21. *Xoxocotli*: *oxycarpus*—*Oxycarpus* *oxycarpus* H. B. K.; *O. oxycarpus* L.; *O. oxycarpus* Cav.; *O. oxycarpus* DC. (*Santomaria*, op. cit., II, p. 154). *Ramírez* (op. cit., p. 236) mentions other varieties of *Oxycarpus*, but on p. 233 notes that the term *oxycarpus* is used also for *Ramírez* (*Santomaria* *América*), and that *oxycarpus* *littoralis* identifies two species of *Ramírez*.